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Numbers

The Qur'an includes a number of mind boggling statistical phenomena. Here is a condensed summary of a few of the simplest ones:

The Qur'an mentions,

Man and Woman: Man – 24 times, Woman – 24 times

Shaytaan and Angel: Shaytaan – 88 times, Angels – 88 times

Dunya and Aakhirah: Dunya – 115 times, Aakhirah – 115 times

Calamity and Thanks: Calamity – 75 times, Thanks – 75 times

Imaan and Kufr: Imaan – 17 times, Kufr – 17 times

Life and Death: Life – 145 times, Death – 145 times

Spending and Satisfaction: Spending – 73 times, Satisfaction – 73 times

Zakaat and Barakah: Zakaat – 32 times, Barakah – 32 times

The word 'month' – exactly 12 times

The word 'day' – exactly 365 times

The word ‘prayer’ – exactly 5 times

The words ‘land’ and ‘sea’: Land 13 times, Sea – 32 times

Sea + Land – 32 + 13 = 45

% Sea – 32/45 = 71.11111%

% Land – 13/45 = 28.88888889

Modern science has only recently proven that the water covers 71.111% of earth, while the land covers 28.889%

Is this a coincidence?

Benefit - 50 times; Corrupt - 50 times

People – 50 times; Messengers – 50 times

Iblees – 11 times; Seeking refuge from Iblees – 11 times

People who are mislead – 17 times ; Dead people – 17 times

Muslims – 41 times ; Jihaad – 41 times

Gold – 8 times ; Easy life – 8 times

Magic – 60 times ; Fitnah – 60 times

Mind – 49 times ; Noor – 49 times

Tongue – 25 times ; Sermon – 25 times

Despite – 8 times ; Fear – 8 times

Speaking publicly – 18 times ; Publicising – 18 times

Hardship – 114 times ; Patience – 114 times

Muhammad – 4 times ; Sharee’ah – 4 times

The Numbers 18 and 81

18 and 81 are written in our hands in Arabic. 18 + 81 = 99 – the beautiful names of Allaah.

81 – 18 = 63 (the Hijri years Rasulullaah (S.A.W.) lived).

81 and 18, put them together, 8118 = 123 x 66.

66 is the numerical scale value of Allaah.

The 3's in Surah Yusuf

In the story of Yusuf and his brothers are certainly many signs (lessons) for those who have questions (those who desire to learn). [Surah Yusuf]

1. 111 verses – 1 + 1 + 1 = 3
2. 111 – 3 1's
3. Alif Laam Raa – 3 Muqata'aat letters
4. No. of dreams in Surah - : By Yusuf (A.S.), By inmates of Prison, By the king.
5. 11 stars, sun, moon = 13, the 3 in 13
6. 3 Original – Ya'qub (A.S.), Yusuf (A.S.) and Binyaameen. The rest were step.
7. 3 were close – eldest step brother (Juda), Yusuf (A.S.) and Binyaameen.
8. 3 enclosures – in well (where they threw him), in room (where she tried to seduce him), in jail
9. 3 shirts. Shirt with false blood, shirt torn by Zulaykha, shirt sent by Yusuf (A.S.) for his father Ya'qub (A.S.).
10. After they threw him in the well – travellers came after 3 days to rescue him.
11. Travellers sold him for 18 dirhams – 6 x 3 in Egypt, to the king's minister
12. In prison there were 3. Yusuf (A.S.), King's baker, one who served drinks.
13. 3 dreams in one place – Egypt.

14. 3 dreams – one in Can'aan, one (set) in jail, one in Egypt – outside jail.

15. Principles of Deen. Tauheed, Aakhirat, Risaalat (verse 37, 38). He preached it as well.

16. Dream of king. 7 fat cows ate 7 thin cows, 7 green ears of corn – 7 + 7 + 7, i.e. 3 7's

17. 21 – 3 x 7 = 21

18. Brothers went 3 times to Yusuf (A.S.). Once without Binyaameen, once with Binyameen, once with Ya'qub (A.S.).

19. 3 stayed in Egypt. Yusuf (A.S.), Binyaameen, Eldest brother (verse 81)

20. The Qur'aan is summarized in 3 things – Ml. Ahmad Ali Lahori (R.A.) states, worship Allaah, obey Rasulullaah (S.A.W.) and serve humanity.

21. 3 options what to do with Yusuf (A.S.). (1) Kill him. (2) Throw- abandon him in some distant land. (3) Throw him in dark well. – verse 9, 10

22. 3 false things. False blood, false accusation on Yusuf (A.S.), false accusation on Binyaameen (incident of cup in bag)

23. Summary in 3 points. (1) from home to (2) the well to (3) then becoming minister.

24. 3 at the door, (1) Yusuf (A.S.) (2) Zulaykha (3) the Minister (verse 25)

25. 3 times lauded. (1) *'What luck! There is a boy here!'* verse 19 – by caravan travellers. (2) *'Allaah is pure! This cannot be a human! He must be a noble angel!'* (verse 31) – by the ladies (3) *'We truly deem (see) you to be of the righteous'* (verse 36) – by those in the jail

26. 3 Ambiyaa's names mentioned among his forefathers, Ibraaheem (A.S.), Ishaaq (A.S.), Ya'qub (A.S.) (verse 38)

27. Stayed in jail after the inmate forgot for 7 – 12 years. (3 x 4) – Jalalayn verse 42

Strange counts in Tasmiyyah

There are 19 letters in this blessed verse. Every word of this verse was used in the Qur'aan in this way that the letters and words total 19.

Understand it in this way that the first word is **'Bism'**. It is used 19 times in the Qur'aan.

The second word is **'Allaah'**. It is used 2698 times in the Qur'aan, i.e. 19 x 142 = 2698.

The third word is **'Ar Rahmaan'**. It is used 57 times in the Qur'aan, i.e. 3 x 19 = 57.

The last word is **'Ar Raheem'**. It is used 114 times, i.e. 6 x 119. It should remain clear that the word **'Bism'** - used 19 times is besides in the Tasmiyyah.

The scholars have written that the day is divided into 24 hours. 5 for the five times daily Salaah and the other 19 were given to the 19 letters of Tasmiyyah so that a person can attain blessings and worship by reciting it at every moment, at every posture, movement or stillness, i.e. through the blessings of Tasmiyyah, the other 19 hours are written as worship and the total number of Surahs also divides into 19.

Note: the scholars have written extensively on the wisdom of the number 19.

1. Hadhrat Nanotwi (R.A.) says that the total number of things we have to believe in, total 19.

2. The wise people in Islaam and the Mufassir Mahma'i (R.A.) say that the reason for appointing 19 angels over all is that the outward senses of man are five. The inward senses are also five and the strength that Allaah has given to every man is nine. In this way, they total 19.

3. Hadhrat Shah Wali ullaah (R.A.) and Shah Abdul Azeez Dehlawi (R.A.) say that the tools for earning in man are 19.

4. The headquarters of the soul of man are also 19.

5. There are 19 things necessary in Salaah. [1]

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1 *[For details see Haqeeqat e Qur'aan, Fadhaa'il Hifz e Qur'aan, p. 402, Qur'aan ke Muhayyir ul 'Aql Shumariyyaat p. 5, 6, Tafseer e Azizi vol.1 p.16, Aadaab ul Qur'aan of Maulana Ajmal Khan, Khazeena of Maulana Aslam Shaykhupuri)*

The reason why all the knowledge is gathered in the Baa of Tasmiyyah

After the following Hadith,

إن الله جمع علوم الأولين والآخرين فى الكتب الاربعة ، وعلومها فى القرآن وعلومه فى الفاتحة الخ

The scholars have written that the knowledge in Faatiha is in 'Bismillaah' and the knowledge in 'Bismillaah' is in the letter 'baa'.

The reason for this is that the objective of all the worlds is so that a servant can link to His Sustainer. This has linked all the servants to Allaah. This is perfection of the objective. Imam Raazi (R.A.) and others have written this in their commentaries. For the specialties and virtues of Tasmiyyah see Aadaab ul Qur'aan p.86-89 by Maulana Ajmal Khan (R.A.) and Ulum ul Qur'aan)

The comprehensiveness of the 'baa' of Tasmiyyah

Many scholars have written that it is stated in a Hadith that Allaah has gathered all the first and last knowledge in the four books. The knowledge of the four books in the Qur'aan and the knowledge of the Qur'aan in Surah Faatiha and the knowledge of Surah Faatiha in Bismillaah and the knowledge of Bismillaah in the 'baa' of it. The reason for this is that the objective of every knowledge is to link the servant to the Sustainer. And the 'baa' in Bismillaah comes in the meaning of linking. This is perfection in objective. [2]

There are 4 letters in the word Allaah and the specialities of the number 4

- It is an undeniable fact that the word 'Allaah' is a source of many secrets, great knowledge and recognition. It is impossible to count all the points and hidden aspects in it.
- Look, the word Allaah has four letters, like the famous divine books are four (Tauraat, Zaboor, Injeel, Qur'aan).
- The word 'Allaah' is the noun referring to the name of Allaah. It has four letters.
- The key to the treasures of the Qur'aan (Tasmiyyah) also has four words.
- Kalimah Tayyibah also has four words.

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2 *(Al Itqaan fil Ulum al Qur'aan p.494 vol.2)*

- Similarly, the names of Rasulullaah (S.A.W.), ‘Ahmad’ and ‘Muhammad’ have four letters.
- The name of the book of Allaah ‘Qur’aan’ also has four letters.
- The close angels are four, Jibreel (A.S.), Mikaa’eel (A.S.), Israafeel (A.S.) and ‘Izraa’eel (A.S.).
- Four groups are mentioned in the Qur’aan: believers, hypocrites, polytheists and people of the book.
- The rightly guided Khulafaa’ are four, Abu Bakr (R.A.), Umar (R.A.), Uthmaan (R.A.) and Ali (R.A.).
- The Imams of Ijtihaad and Fiqh are four, Abu Hanifah (R.A.), Shafi’i (R.A.), Maalik (R.A.) and Ahmad bin Hanbal (R.A.).
- Four of the Ambiyaa are of great resolve (Ulul ‘Azm) passed before Rasulullaah (S.A.W.), Nuh (A.S.), Ibraaheem (A.S.), Musa (A.S.) and ‘Isa (A.S.).
- Four Ambiyaa were living when Rasulullaah (S.A.W.) was deputed. Two in the earth, Khadir (A.S.) and Ilyaas (A.S.). And two in the heavens, Idrees (A.S.) and ‘Isa (A.S.). [Durr e Manthur vol.5]
- The names of Rasulullaah (S.A.W.) that come from the root word Hamd are four, Haamid, Mahmud, Ahmad and Muhammad (S.A.W.).
- The word Rasool also has four letters.
- The name of Rasulullaah (S.A.W.) ‘Muhammad’ was also used four times in the Qur’aan.
- The chains of the Sufis are also four, Qaadiriyyah, Chishtiyyah, Suharwardiyyah and Naqshbandiyyah.
- Rasulullaah (S.A.W.) had four daughters, Ruqayyah, Umme Kulthum, Zaynab and Faatimah radhiyallaahu anhum.
- The pious children of Aadam (A.S.) are four groups, Ambiyaa, Siddiqeen, Shuhadaa’ and Saaliheen.
- There are four gardens of Jannah, Jannatul Firdaus, Jannatun Na’im, Jannate ‘Adn and Jannat al Ma’wa.

- The fundamentals of worship are four, Salaah, Fasting, Hajj and Zakaat.
- The rivers of Jannah are four, Zanjabeel, Salsabeel, Raheeq and Tasneem.
- The elements of the human body are four, fire, wind, water and sand. (Modern scientists say that there are 104). [3]

The summary of the Qur'aan is 3

Hadhrat Maulana Ahmad Ali Lahori (R.A.) says that the summary of the Qur'aan is 3 things :

1. To worship the Creator
2. Obedience to Rasulullaah (S.A.W.)
3. To serve the creation

The duration of time in which the Qur'aan was revealed

The Qur'aan was revealed over a period of approximately 22 years, 5 months and 14 days. Another narration states that it began on 9 Rabi al Awwal 610 C.E, it was revealed as and when needed over a period of 22 years, 2 months and 22 days. See Fadhaa'il Hifz e Qur'aan p.172 and Ma'aarib ut Talabah p.30 for details.

The Mother of knowledge found in the Qur'aan

'Allamah Ibn al Arabi (R.A.) says that the mother of all forms of knowledge in the Qur'aan are three, (1) Tauheed (2) Tadhkeer (Reminding) (3) Laws. This is the reason why Surah Faatiha is called the mother of the Qur'aan because it contains these three subjects. [4]

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3 *[Jawahiraat e Ilmiyyah p.37, 38, Ashraf ut Tafaaseer p.201, 202]*

4 *(Itqaan vol.2 p.389, Fadhaa'il Hifz e Qur'aan p.195]*

The reason for no Tasmiyyah at the beginning of Surah al Bara'ah

1. There are 114 Surahs in the Qur'aan. However, Tasmiyyah is found at the beginning of 113 Surahs and not at the beginning of Surah al Bara'ah. In order to make up for this, Allaah revealed the following verse in Surah Naml :

5

2. Surah Bara'ah contains subject matter related to killing the non believers. For this reason it was without Tasmiyyah because they are words of mercy which is not the demand of the time. Similarly, when slaughtering an animal, the words that are to be recited are 'In the name of Allaah, Allaah is the greatest'. We have not been commanded to recite the complete Tasmiyyah because slaughtering is a form of difficulty and punishment. And this is not the place and demand of these words of mercy.[6]

Forty One Strange aspects of the Qur'aan

1. There are 14 Surahs that begin with the praises of Allaah, e.g. All praise is due to Allaah, Blessed is the being...etc.

2. It is mentioned in Khulaasatul Qur'aan that in the entire Qur'aan, besides the word (faqadsagaat), there is no word except that it has the letters of Tasmiyyah in it.[7]

3. The Surahs of Mufassal are called Muhkam because none of them were abrogated, in fact, all the Surahs remained unabrogated. [8]

4. There are 111 verses in Surah Yusuf, in none of them is Jannah or Jahannam mentioned. [9]

5*Fadhaa'il Hifz e Qur'aan, Ma'arif ul Qur'aan, Zaahid al Husayni*

6*[Aadaab ul Qur'aan p.15, Tafseer Kabeer vol.1 p.173]*

7*[Fadhaa'il Hifz e Qur'aan p.402 from Jalees un Nasihin]*

8*[Fadhaa'il Huffaaz ul Qur'aan p.402]*

9*[Ibid]*

5. The word Iblees is mentioned 11 times in the Qur'aan. Iblees is on the scale of If'eel. It is derived from Iblaas. The meaning of it is to be far from the mercy of Allaah. [10]

6. The only place in the Qur'aan wherein it states *'the mercy and blessings of Allaah'* is Surah Hud, in the 7th ruku. [11]

7. The Qur'aan was revealed all once on the night of taqdeer from the protected tablet to the sky of the earth. From there it was revealed piecemeal to Rasulullaah (S.A.W.) over 22 years, 2 months and 22 days. However, the Tauraat and Injeel were revealed all at once. [12]

8. There are 29 Surahs that begin with letters of Muqatta'at, e.g. Alif Laam Meem, etc.

9. There are 10 Surahs that begin with a letter used for calling, e.g. Surah Muzammil

10. There are 23 Surahs that begin with a Jumla Khabariyya (a sentence definition in Arabic that refers to something that can be affirmed or denied), e.g. Surah Anfaal.[13]

11. The verse that teaches the greatest justice and equity is *'Indeed Allaah commands you with justice and goodness...'*[Surah Naml]

12. The verse that instils the most fear is *'He who does an atom's weight of good will see it and he who does an atom's weight of evil will see it.'* [Surah Zilzaal]

13. The verse in the Qur'aan that gives the most hope is *'Say, O My servants who have transgressed themselves, do not despair of the mercy of Allaah.'* [Surah Zumar]. Some scholars say that it is *'And soon your Rabb will grant you and you will become pleased.'* [14]

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10 *[Mustanad 'Ilaaj e Qur'aani vol.1 p.46]*

11 *[Fataawa Rahimiyyah vol.10 p.485]*

12 *[Khazeena p.55, 56]*

13 *[Majalla Nawa e Ahl us Sunnah]*

14 *[Fadhaa'il Huffaaz al Qur'aan p.409]*

14. The verse of the Qur'aan that creates most worry and grief is *'He who does evil will be recompensed for it.'* [15]

15. There is one verse in the Qur'aan that is an entire ruku' on its own. It is the second ruku' of Surah Muzzammil. [16]

16. The ruku' that has the most verses in it is in Surah Abasa. The ruku' has 42 verses. [17]

17. There is only one place in the Qur'aan where the letter ghayn appears next to one another without another word in between; it is in Surah Aal Imraan. – ومن يبتغ غير الاسلام دينا [18]

18. There is a single verse that has the letter kaaf 23 times in it. It is verse 282 of Surah Baqarah.

19. In verse 282 of Surah Baqarah, the letter meem appears 33 times.

20. There are only 3 places in the Qur'aan where 8 harakaat appear in a row (1) verse 4 of Surah Yusuf (2) verse 8 of Surah Yusuf (3) سنشد عضدك باخيك [19]

21. There is a Surah that has only one kasrah, it is Surah Ikhlaas. [20]

22. There are only 6 places in the Qur'aan where 'All praise is due to Allaah, Rabb of the worlds' is mentioned. (1) Surah Faatiha (2) Surah An'aam, verse 45 (3) verse 10 of Surah Yunus (4) verse 182 of Surah Saaffaat (5) verse 75 of Surah Zumar (6) verse 65 of Surah Ghaafir [21]

23. There are many places in the Qur'aan where (يعلمون) and (تعلمون) are mentioned, but there is only one place where (يألمون) is mentioned and two places (تألمون). It is verse 104 of Surah Nisaa'.

15*[Nisaa'] [Ibid]*

16*[Ibid]*

17*[Ibid]*

18*[Ibid]*

19*[Ibid]*

20*[Ibid p.417]*

21*[Ibid]*

24. The word ‘O Nabi’ is mentioned 13 times in the Qur’aan and the word ‘O Rasul’ is mentioned just twice. (verse 41 and 67 of Surah Maa’idah) [22]

25. The word ‘O Man’ comes only twice in the Qur’aan, (1) verse 6 of Surah Infitaar and (2) verse 6 of Surah Inshiqaaq. [23]

26. The word Zakaat is mentioned 32 times in the Qur’aan and the word ‘blessings’ is also 32.

27. The word ‘Aql’ and all its derivatives are used 49 times in the Qur’aan. The word ‘Noor’ and its derivatives are also used 49 times in total.

28. The word ‘Muhammad’ is used 4 times in the Qur’aan and the word ‘Hur’ is also used 4 times. [24]

29. Some words in the Qur’aan are used exactly the amount of times that their opposites are used, e.g. ‘life’ with its derivatives is used 145 times and the word ‘death’ with its derivatives is used 145 times.

30. The names of the Qur’aan – like the beautiful names of Allaah – have also reached 99. The most specific name is ‘Kalaam ullaah’ and the most famous name is ‘Al Qur’aan’. [25]

31. There is only one ruku’ in the Qur’aan that begins with the letter ‘noon’. It is the second ruku’ of Surah Kahf (Surah Qalam has been left out because the ‘noon’ in the beginning there is part of the muqata’aat letters.)

32. There is only one Surah that is a Du’aa in complete form, and that is Surah Faatiha.

33. The first Tafseer written with only letters that do not have dots was Sawati’al Alhaam by Allamah Abul Fadhl Faydhi bin Mubaarak Naguri (954 A.H). It covered 700 pages and was completed in two to two and a half years. According to Allamah Shibli Nu’mani (R.A.), it was completed in 1002 A.H. [26]

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22 *[Ibid p.426]*

23 *[Ibid p.427]*

24 *[Fadhaa’il Hufaaz al Qur’aan]*

25 *[Nuzul e Qur’aan Majid ka Khaas Shumara]*

26 *[Ta’aruf e Qur’aan p.155]*

34. Hadhrat Yunus (A.S.) was called 'Saahib ul Hut' in the Qur'aan. [Surah Qalam, verse 48]

35. Hadhrat Abu Bakr (R.A.) was called 'the second of the two' in the Qur'aan. [Surah Taubah, verse 40]

36. 12 battles in which Rasulullaah (S.A.W.) participated in are mentioned in the Qur'aan.

37. The day of the battle of Badr is called 'Yaum al Furqaan' in the Qur'aan [Surah Anfaal, verse 41]

38. Charity has been encouraged 50 times in the Qur'aan.

39. We have been exhorted to make Du'aa 70 times in the Qur'aan. [27]

40. Attainment of knowledge is mentioned 750 times in the Qur'aan. [28]

41. The Mutashaabihaat words in the Qur'aan are about 7000. [29]

How many Ambiyaa are mentioned in the Qur'aan?

25 Ambiyaa besides Rasulullaah (S.A.W.) are mentioned in the Qur'aan according to the detail mentioned below:

1. Hadhrat Muhammad (S.A.W.) 4 times, Ahmad (S.A.W.) 1 time.
2. Hadhrat Aadam (A.S.) 25 times.
3. Hadhrat Idrees (A.S.) 2 times.
4. Hadhrat Nuh (A.S.) 49 times.
5. Hadhrat Hud (A.S.) 8 times.
6. Hadhrat Saalih (A.S.) 9 times.
7. Hadhrat Ibraaheem (A.S.) 71 times.
8. Hadhrat Ismaaeel (A.S.) 12 times.
9. Hadhrat Ishaaq (A.S.) 17 times.
10. Hadhrat Ya'qub (A.S.) 16 times.

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27 *[Monthly Haq Nawa'e Ihtishaam, January 2005]*

28 *[Daily Ummat 29 Rajab 1426]*

29 *[Al Qur'an al Karim ma'a Tashrihaat al Mutashabihaat p.10]*

11. Hadhrat Yusuf (A.S.) 27 times.

12. Hadhrat Lut (A.S.) 27 times.

13. Hadhrat Ayyub (A.S.) 4 times.

14. Hadhrat Shu'ayb (A.S.) 11 times.

15. Hadhrat Musa (A.S.) 133 times.

16. Hadhrat Harun (A.S.) 19 times.

17. Hadhrat Dawud (A.S.) 16 times.

18. Hadhrat Sulayman (A.S.) 17 times.

19. Hadhrat Yahya (A.S.) 7 times.

20. Hadhrat 'Isa (A.S.) 36 times.

21. Hadhrat Uzayr (A.S.) 1 time.

22. Hadhrat Al yasa' (A.S.) 2 times.

23. Hadhrat Dhul Kifl (A.S.) 2 times.

24. Hadhrat Yunus (A.S.) 6 times.

25. Hadhrat Ilyaas (A.S.) 3 times.

26. Hadhrat Zakariyya (A.S.) 7 times. [30]

Note: Besides Hadhrat 'Isa (A.S.) and Rasulullaah (S.A.W.), no other Nabi was mentioned in the Qur'aan by two names. [31]

All this is adapted from Fadhaa'il Huffaaz al Qur'aan of Maulana Qaari Abu Abdul Qaadir Muhaamad Taahir Rahimi of Madinah Munawwarah.

41 Amazing aspects of the Qur'aan

1. The word 'Kalla' does not come in the first half of the Qur'aan. It comes in the second half, and whichever Surah it appears in, it is Makkan.

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30 *[Fadhaa'il Huffaaz e Qur'aan p.424]*

31 *[Al Itqaan vol.2 p.428]*

2. The word ‘Allaah’ does not come in Surah Rahmaan, Surah Waaqi’ah and Surah Qamar, but it comes in every verse of Surah Mujaadalah (40 times in 22 verses).

3. Hadhrat Maryam radhiyallaahu anha is the only woman mentioned by name in the Qur’aan and Hadhrat Zayd (R.A.) is the only man besides Nabi (S.A.W.) mentioned by name in the Qur’aan.

4. There are 15 Surahs that begin with words of oath, like Surah Duha, Surah at Teen, Surah al Asr etc.

5. Seven Surahs begin with words of condition, like Surah Nasr.

6. Six Surahs in the Qur’aan begin with words of command, like Surah Ikhlaas.

7. Six Surahs in the Qur’aan begin with words of question, like Surah Ghaashiyah, Surah Inshiraah etc.

8. Three Surahs begin with words of Du’aa for curses, like Surah Lahab, Surah Humazah, Surah Mutaffifeen.

9. The first revelation came down upon Rasulullaah (S.A.W.) in the year 610 C.E and the second came down while he was at home. [32]

10. The name of Hadhrat Ibraaheem (A.S.) comes 86 times in the Qur’aan.[33]

11. The Qur’an emphasizes charity 15 times. [34]

12. There is only a single kasra in Surah Ikhlaas [35]

13. The word ‘Qul’ comes 232 times in the Qur’aan, the name of ‘Allaah’ comes 99 times, the name of Rasulullaah (S.A.W.) comes 102 times and the entire Qur’aan was revealed over a period of 22 years 5 months and 14 days. [36]

14. As far as single letters are concerned, the Surah with the longest name is Surah Bani Israaeel.

32*[Khazaana Ma’lumaat e ‘Aalam p.11]*

33*[Ibid p.14]*

34*[Ibid p.8]*

35*[Ibid p.7]*

36*[Bayaan ul Qur’aan]*

15. The Surahs with the shortest names are Surah Hajj, Surah Saff and Surah Jinn.

16. In terms of the letters of Muqata'aat, the longest name of a Surah is Surah Maryam.

17. The shortest in terms of Muqata'aat letters is Surah Saad, Surah Qaaf and Surah Noon.

18. In terms of verses, the longest ruku' is in juz 23, ruku' 6. It has 53 verses.

19. The shortest ruku' in the Qur'aan is Surah al Kauthar (only 3 verses) in juz 30. (Surah al Asr and Surah Nasr is also 3 verses)

20. The shortest verse in the Qur'aan is in juz 29, verse 21 of Surah Muddathir.

21. There is one verse in the Qur'aan that is exactly the same in terms of diacritical marks from both sides of the verse, and that is: كل فى فلك in Surah Yaaseen. [37]

22. There is only Surah in the Qur'aan that starts with letters of Ta'lil (showing reason). It is Surah Quraysh. [38]

23. The longest written and pronounced word is (فاسكيناكموه) and the shortest word is (ب).

24. The word 'Qur'aan' is mentioned 71 times in the Qur'aan itself.

25. The word 'Qur'aan' is found mentioned the most number of times in Surah Bani Israaeel (10 times : in verses 9, 41, 45, 46, 60, 78, 82, 88, 89, 106)

26. The first time the word 'Qur'aan' is mentioned is in verse 185 of Surah Baqarah.

27. The name of Muhammad (S.A.W.) appears 4 times (Nisaa', Ahzaab, Fath, Muhammad) in the Qur'aan and the number of letters is also 4. [39]

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37 *Khazeena p.47, 4.*

38 *[Nawa e Ahl us Sunnah]*

39 *(Monthly Haq Nawa e Ihtishaam, Ramadhaan 1426).*

28. The word ‘wali’ is used in singular form 43 times in the Qur’aan and 58 times in the plural form ‘Auliyaa’. However, in no place was the word used in the meaning of leader. [40]

29. The word ‘Furqaan’ appears 7 times in the Qur’aan, when the word ‘Qur’aan’ appears 71 times.

30. There are three types of words used for consultation in the Qur’aan.
شورى بينهم ، وشاورهم فى الامر ، تشاور فلا جناح عليهما

31. The word ‘Ilaah’ is used in singular and plural form 164 times in the Qur’aan.

32. The first copy of the Qur’aan was compiled in the time of Abu Bakr (R.A.) in 12 A.H.

33. The Sunnah of reciting the entire Qur’aan in Taraweeh was started in the time of Umar (R.A.) (15 A.H)

34. In the time of Uthmaan (R.A.) (28 A.H), all six scripts were abrogated and the script of the Quraysh was agreed upon and the various copies were prepared from the Quraysh script.

35. In the time of Ali (R.A.), Abu al Aswad Du’ali Tabi’i (R.A.) put the diacritical marks on the last letters of the words.

36. The present form of the Qur’aan with the diacritical marks etc. was prepared in 75 A.H by the command of Hajjaaj bin Yusuf by Nasr bin Asim, Yahya and Khalil bin Ahmad.

37. In 75 A.H the Qur’aan was split into 30 juz, into quarter, half, three quarter etc. [41]

38. The first word to be revealed was ‘Read’.

39. The last words to be revealed were (اليوم اكملت لكم دينكم).

40. The first Persian translation of the Qur’aan was done by Salmaan Farsi (R.A.) when he wrote Surah Faatiha for the Persians.

40*[Ibid]*

41*[Ek Alami Tarikh p.63, 64]*

41. It is great ignorance to take the meaning of the Hadith ‘the Qur’aan was revealed in 7 letters’ to mean the 7 Qira’aat. [42]

The Most Important Verse Displaying The Comprehensiveness Of The Qur’aan

This verse of Surah Naml can be presented to show the comprehensiveness of the Qur’aan :

يا ايها النمل ادخلوا مساكنكم لا يحطمنكم سليمان وجنوده وهم لا يشعرون

This is because this verse has a call, warning, command, advice, specialty, generality, indication and excuse etc. [43]

Who kept the name of the Surahs?

All the names of the Surahs are Taufeeqi. Rasulullaah (S.A.W.) kept the names by the command of Allaah. There is no part in it by the scholars and Mufassireen. [Fataawa Haqqaaniyya p.172]

There are 60 000 meanings for every verse of the Qur’aan

Allamah Jalal ud Deen Suyuti (R.A.) has written that some scholars said that there are 60 000 meanings for every verse of the Qur’aan. [44]

The Oldest Copy Of The Qur’aan

The oldest copy of the Qur’aan in the world is one from the time of Uthmaan (R.A.). This Qur’aan is protected in Tashkent, Uzbekistan. Around this great library lies the great scholar of the 10th century, Allamah Qaffaal Shaashi (R.A.). Adjacent to this library is the office of the Grand Mufti of Uzbekistan as well as a Madrasah. It is also called Mau e Mubarak ka Madrasah. There are many relics here that are attributed to Rasulullaah (S.A.W.). [45]

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42 *[Fadhaa’il Hifz e Qur’aan p.185]*

43 *[Ma’arif ul Qur’aan of Qadhi Zaahid al Husayni (R.A.)]*

44 *[Al Itqaan vol.2 p.587]*

45 *[Ummat Report, Sunday, 7 Dhul Hijjah 1426]*

The Number Of Qur'aanic Words Used In Urdu

There are approximately 80 000 words in the Qur'aan. However, the root words are about 2000. Due to repeated use, they have reached 80 000. There are 500 words in the Qur'aan that are used in Urdu with slight variance in pronunciation and they are spoken and understood.[46]

The Sources Of Tafseer Of The Qur'aan

There are six sources in total for the Tafseer of the Qur'aan :

1. The Qur'aan
2. The Ahaadith
3. The statements of the Sahabah (R.A.)
4. The statements of the Tabi'in
5. The Arabic language
6. Sound intellect

There Are Five Tafseer's That Are A Summary Of All The Others

Five Tafseers are mentioned below in brief. They are probably the summary of all the knowledge of Tafseer of the luminaries of the ummah:

1. **Tafseer Ibn Kathir.** Written by Allamah Imad ud Deen Abul Fida Ismaaeel bin al Khatib Abu Hafs Umar bin Kathir (747 A.H). It is in four volumes. Tafseer Ibn Kathir was granted more acceptance than all the Tafseers written from the 5th to the 10th centuries. He wrote this Tafseer in the 6th century. According to Allamah Anwar Shah Kashmiri (R.A.) 200000 Tafseers were written until the 12th Hijri century. About 200 of them are such that they cover 400 volumes. Allamah Haafiz Shaheen (R.A.) wrote a Tafseer of 1000 volumes – until the 18th juz.

2. **Tafseer e Kabir.** Written by Imam Fakhr ud Deen Muhammad bin Diyaa ud Deen Umar ar Raazi (R.A.) (606 A.H). The original name is Mafaatihul Ghayb. Imam Raazi (R.A.) wrote this Tafseer until Surah Fath and passed away. From Surah Fath to the end, Qaadhi Shihaab ud Deen bin Khalil al Khauli Ad Dimashqi (639 A.H) or Shaykh Najm ud Deen Ahmad bin Muhamad al Qamuli (777 A.H) wrote. What is astonishing to note is that if someone does

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46 *[Introduction to the translation of the Qur'aan of Maulana Aasif Qaasimi]*

not know this, he will not even doubt that it was written by someone other than Imam Raazi (R.A.).

3. **Tafseer Abu Sa'ud.** The complete name is Irshaad ul Aql as Saleem ila Mazayal Qur'aan al Kareem. Written by Qaadhi Abu Sa'ud Muhammad bin Muhammad Al Imaadi Al Hanafi (951 A.H). it is in 5 volumes. It has a lot of valuable aspects on the link of the verses, the appropriateness of the verses and good points on the eloquence of the Qur'aan.

4. **Tafseer al Qurtubi.** The complete name is Al Jami li Ahkaam al Qur'aan. It was written by the famous Spanish scholar Allamah Abu Abdullaah Muhammad bin Ahmad bin Abi Bakr bin Farh al Qurtubi Maaliki (R.A.) (671 A.H). It comprises of 12 volumes.

5. **Tafseer Ruh al Ma'ani.** The complete name is Ruh al Ma'ani fi Tafseer al Qur'aan al Adhim wa Sab' ul Mathani. Written by the famous scholar of Baghdad Allamah Sayyed Mahmud Alusi Al Hanafi (R.A.) (1270 A.H). It comprises of 30 volumes. This Tafseer is regarded as the summary of all the previous Tafseers. Shaykh ul Hadith Maulana Zarwali Khan said that the author wrote it after studying 42000 Tafseers.

The First Verses To Be Revealed

The first 5 verses of Surah Alaq were revealed to Rasulullaah (S.A.W.) first. According to Hadhrat Ayesha radhiyallaahu anha it was revealed on a Monday when Nabi (S.A.W.) was 40 years old. For three years revelation stopped (this time was Fatrat ul Wahi). The first verse to be revealed after this was of Surah Muddathir. Therefore, the narration of Hadhrat Jaabir (R.A.) states that the first verse to be revealed was Surah Muddathir refers to that after the period of Fatrat, or it could mean that the first complete Surah to be revealed was Surah Muddathir because Surah Alaq was not revealed al at once. [47]

The Most Difficult Verse Of The Qur'aan

Allamah Kirmaani (R.A.) said that the scholars of Tafseer have mentioned that the verse (يا ايها الذين آمنوا شهادة بينكم) is the most difficult in terms of order, meaning and structure. Other scholars state that (فاصدع بما تؤمر) is the most difficult. [48]

47[Ulum ul Qur'aan, Maulana Muhammad Taqi p.58, Ahwaal ul Musannifeen p.32]

The most difficult verse according to Hadhrat Ayesha radhiyallaahu anha

Hadhrat Ayesha radhiyallaahu anha once asked Rasulullaah (S.A.W.) that this verse is very difficult *'He who does something bad will be compensated for it'*. Rasulullaah (S.A.W.) consoled her by saying that the obedience of a Muslim and the daily difficulty he goes will serve to wipe out the reckoning of minor errors.

A Haafiz of the Qur'aan in just 3 Days

Allamah Abu Mundhir Hisham bin Muhammad as Sa'ib Kalbi (R.A.) (204 A.H) was the master of the field of lineage in his time. He has special expertise in History. The historians have mentioned his unmatched works in the field of lineage and history. He says, 'I have learnt in such a way that nobody has learnt and have have forgotten in such a way that no one has forgotten.'

He says that my uncle used to always scold me for not learning the Qur'aan. One day, I felt a great sense of self honour and sat at home. I told myself that I shall not come out of the house until I memorise the book of Allaah. Consequently, I did not come out of the house for three days, memorised the Qur'aan and fulfilled my oath. [49]

Allamah Asma'i (R.A.) (213 A.H) also memorised the Qur'aan in 3 days and it is famous about him that he knew 12 000 poems (of the zajr type) by memory. [50]

The affiliation of the scholars of India with the Qur'aan

The Muslims and scholars of India are not far behind others when it comes to attachment to the Qur'aan, love for it and memorising it. Subsequently, Maulana Ghulam Ali Aazaad Balgrami writes regarding Mir Muhib Balgrami that he stayed in the upper floor of his home and memorised the Qur'aan in this time and he did not come down throughout the six months.

Memorising the Qur'aan at a very young age

History shows that Allaah blessed some children with the bounty of memorising His book at a very young age. Subsequently, Allamah Ibraaheem bin Sa'eed says that a child of four years was brought in the court of Khalifah Mamun ar Rashid.

48[Al Itqaan vol.2 p.503]

49*[Aslaaf e Kiraam ke Hayrat Angez Karname p.83]*

50*[Ek Aalami Taarikh p.175]*

The child recited the Qur'an and was also aware of the rulings of Shari'ah, but when the child became hungry it then cried like other children. (The characteristics of a child were in him).

Qaadhi Abu Abdullaah bin Muhammad Asbahaani (R.A.) said that I completed memorising the Qur'aan when five years old. When I was four, then I used to go to Allamah Abu Bakr bin al Muqri to listen to Hadith. Some people told me to recite Surah Kaafiroon. I did so. Then they asked me to recite Surah Kauthar. I recited as well. Someone asked me to recite Surah Mursalaat. I recited it quickly without any mistake. Muhaddith Ibn al Muqri (R.A.) said that there is no problem with narrating Hadith from him, I am responsible. [51]

Memorising the Qur'aan at an old age

Maulana Manazir Ahsan Gilaani (R.A.) has written regarding Maulana Abdul Hay – teacher of Jami'a Uthmaniyyah Haydar Aabaad Deccan, grandson of Maulana Ahmad Ali Saharanpuri (R.A.) and disciple of Maulana Ashraf Ali Thanwi (R.A.) - that he began memorising the Qur'aan when he was 50 years old and one year after completing, he recited in Taraweeh. In the second year, while reciting in Taraweeh, he was affected by a plague and passed away a martyr in the blessed month of Ramadhaan. [52]

The achievement of the founder of Dar ul Ulum

The founder of Dar ul Ulum Deoband, Hadhrat Maulana Muhammad Qaasim Nanotwi (R.A.) was not a Haafiz despite being the master scholar and debater of his time. When leaving for Hajj, then the moon for Ramadhaan was sighted while they were aboard the ship. The travellers wanted to perform Taraweeh but it so happened that there was no Haafiz. Maulana was also not a Haafiz. However, upon the insistence of the people, he used to learn one juz during the day and recite it in Taraweeh at night. In this way, he learnt and recited the entire Qur'aan. [53]

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51 *(Aslaaf e Kiraam ke Hayrat Angez Kaar name p.202 from Muqaddamah Ibn Salaah]*

52 *[Nizaam e Ta'lim wa Tarbiyat vol.2 p.24, Aslaaf e Kiraam ke Hayrat Angez Kaar name p.206]*

53 *[Sawanih Qaasimi of Maulana Muhammad Ya'qub Nanotwi (R.A.)]*

Maulana Madani and Maulana Uthmani also learnt the Qur'aan at an old age

Maulana Shabbier Ahmad Uthmani (R.A.) also learnt the Qur'an at an old age. Maulana Husayn Ahmad Madani (R.A.) also memorised the Qur'aan in jail on the Island of Malta according to the hope of Shaykh ul Hind (R.A.). [54]

Four people completed the Qur'aan inside the Ka'bah in a single rak'at

Hadhrat Khaarija bin Mus'ab (R.A.) narrates that four people completed the Qur'aan inside the Ka'bah in a single rak'at. (1) Hadhrat Uthmaan (R.A.) (2) Hadhrat Tamim Daari (R.A.) (3) Hadhrat Sa'eed bin Jubayr (R.A.) (4) Imam Abu Hanifah (R.A.) - in Ramadhaan he used to complete the Qur'aan 60 times and it is also proven that he recited the entire Qur'aan in a single rak'at. [55]

Memorisation of the Qur'aan in 27 days

The founder of Jami'a Faarooqiyya and head of Wifaaq ul Madaaris (1989 to 2004), Shaykh ul Hadith Maulana Salim ullaah Khan has written in the introduction to Kashf ul Baari the incident of his memorising the Qur'aan. He says, 'During my student days at Dar ul Ulum Deoband I used to come home during the holidays. I thought of memorising the Qur'aan. I thought of memorising a quarter juz every day, but when I sat down to learn, then instead of a quarter, sometimes I learnt half a juz, sometimes an entire juz or one and a half juz. One day, I had the chance to learn two and a half juz. This difference was due to a difference in my well being. In this way, I learnt the entire Qur'aan in 27 days and I recited it in Taraweeh at the same time. This is the bounty of Allaah, He grants it to whoever He wants. [56]

Memorisation of the Qur'aan in one month

It is written regarding Shaykh Izz ud Deen bin Jama'ah ash Shafi'i (819 A.H) that he was a master in 30 fields of knowledge. Some of these were such that the scholars of his time did not even know the names of them. He never explained a

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54*[Aslaaf e Kiraam ke Hayrat Angez Kaar name p.207]*

55*[Tadhkiratun Nu'maan p.291, 234]*

56*[Kashf ul Baari vol.1 p.55]*

Hadith without wudhu. The author of Shadharaat wrote that he memorised the Qur'aan in one month. [57]

The first complete Surah to be revealed

The first Surah of the Qur'aan to be revealed in complete form was Surah Faatiha. [58]

A few rare historical facts regarding the Qur'aan

- In Ramadhaan 10 A.H a new format was given to the verses and Surahs and the Quraysh dialect.
- Revelation came to an end in 11 A.H.
- The Qur'aan was compiled in complete form in the era of Hadhrat Abu Bakr (R.A.) in 12 A.H. [59]
- The practice of reciting the entire Qur'aan in Taraweeh began in 15 A.H, in the era of Hadhrat Umar (R.A.).
- In 28 A.H, in the time of Hadhrat Uthmaan (R.A.), six scripts were abrogated and the people agreed upon the script of the Quraysh and the copies of the Qur'aan were prepared in the Quraysh script. However, Maulana Hanif Gangohi (R.A.) writes that the gathering of the Qur'aan in the time of Hadhrat Uthmaan (R.A.) took place from 25 to 30 A.H. [60]
- In the time of Hadhrat Ali (R.A.), Abul Aswad Du'ali Tabi'i placed the diacritical marks on the last letters of each word in order to ensure correct pronunciation.
- In 75 A.H, Hajjaaj bin Yusuf requested Nasr bin Aasim, Yahya, Khalil bin Ahmad and others to place the diacritical marks and dots which is present to this day.

57*[Aslaaf ke Hayrat Angez kaar name p.99, Shadharaat ut Dhahab vol.2 p.139]*

58*[Taqrir Haawi commentary of Baydawi p.22]*

59*[Ek Aalami Taarikh p.63]*

60*[Ibid p.64, Ahwaal ul Musannifeen p.33, 34]*

- In 75 A.H the Qur’aan was split into 30 juz, quarters, halves, three quarters, etc. [61]

The distribution of verses in one glance

1. 1000 verses constitute promises
2. 1000 verses constitute warnings
3. 1000 verses constitute commands
4. 1000 verses constitute prohibitions
5. 1000 verses constitute similes
6. 1000 verses relate stories
7. 250 verses explain that which is forbidden
8. 250 verses explain that which is permissible
9. 100 verses glorify Allaah
10. 66 verses discuss miscellaneous issues

Total: 6666 [62]

Different counts in the Qur’aan

114 Surahs

558 Rukus

14 Sajdah verses, some say 15, the latter day scholars say 18

1253 Tashdeeds

1771 Madds

105684 Dots

8804 Dhammas

39582 Kasras

53243 Fathas

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61 *[Ek Aalami Taarikh p.64]*

62 *[Ibid p.65]*

6666 verses (the famous view)

323671 letters

77277 words, some say 77437, others say 77933, and others say 86420 – this difference is due to difference in pronunciation and writing form. [63]

Counts of alphabets in order

48872 Alif

11428 Baa

1199 Taa

1276 Thaa

3273 Jeem

973 Haa

2416 Khaa

5642 Daal

4697 Dhaal

11793 Raa

1590 Zaa

5891 Seen

2253 Sheen

2013 Saad

1607 Dhaad

1274 Taa

842 Thaa

9220 ‘Ayn

2208 Ghayn

8499 Faa

63*[Ibid p.64, 65]*

The first and last Surah to be revealed in Makkah

The first few verses of Surah ‘Alaq were the first to be revealed in Makkah and the last Surah to be revealed in Makkah was Surah Mu’minun and some say Surah Ankabut. [64]

How many Surahs were revealed in Makkah and how many in Madinah?

It is narrated from Hadhrat Ibn Abbas (R.A.) that he asked Hadhrat Ubayy bin Ka’b (R.A.) regarding the portions of the Qur’aan that were revealed in Madinah. **He said that only 27 Surahs were revealed in Madinah and the rest of the Surahs in Makkah.** [65]

The first Haafiz among the Sahabah

The Third Khalifah, Hadhrat Uthmaan (R.A.) had the great fortune of becoming the first Haafiz of the Qur’aan. [66]

The First Revelation

Hadhrat Jibreel (A.S.) came first to Rasulullaah (S.A.W.) while the latter was in the cave of Hira with the first few verses of Surah Alaq, then Surah Muddathir, then Surah Faatiha and then Surah Mutaffiffeen. [67]

The Last Revelation

In accordance to a Hadith of Bukhari and Muslim, Hadhrat Baraa’ bin Aazib (R.A.) narrates that the last verse to be revealed was verse 186 of Surah Nisaa’.

According to the narration of Hadhrat Ibn Abbaas (R.A.) in Nasa’i, verse 281 of Surah Baqarah was the last to be revealed.

In a narration of Muslim by Hadhrat Ibn Abbaas (R.A.), the last Surah to be revealed was Surah Nasr.

64*[Al Itqaan vol.1 p.59]*

65*[Ibid vol.1 p.17]*

66*[Khazina, Ma’lumaat e Aalam]*

67*[Fadhaa’il Hifz e Qur’aan p.173]*

All these narrations are proven authentically but the difference that is seen is due to the knowledge of the narrator.

According to Hadhrat Ibn Abbaas (R.A.), the last complete Surah to be revealed was Surah Nasr and the last verse to be revealed was verse 281 of Surah Baqarah. 'This day I have completed your religion for you' in Surah Maa'idah was revealed on the day of Jumu'ah in Arafah during the farewell Hajj. [Bukhari]

The First Madani Surah

Haakim and others have narrated in famous Ahadith that the first Madani Surah revealed was Surah Anfaal. [68]

How Many Angels Are Named In The Qur'aan?

Allamah Jalal ud Deen Suyuti (R.A.) has counted 11 angels,

1. Jibreel (A.S.)
2. Mikaa'eel (A.S.)
3. Harut
4. Marut
5. Ar Ra'd
6. Barq
7. Maalik
8. Sijill
9. Qa'eed
10. Dhul Qarnayn
11. Ruh [69]

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68 *[Ibid]*

69 *[Itqaan vol.2 p.430-431]*

How many men of the previous nations are mentioned by name in the Qur'aan?

The following people are mentioned by name:

1. Imraan
2. Uzayr
3. Tubba'
4. Luqmaan
5. Yusuf
6. Ya'qub
7. Tuqa [70]

How many women are mentioned by name in the Qur'aan?

Only one woman, Hadhrat Maryam radhiyallaahu anha is mentioned by name in the Qur'aan. The meaning of Maryam in Aramaic is servant. No other name besides this is mentioned in the Qur'aan. According to one view, the word Ba'l was the name of a woman whom many used to worship. [71]

How many disbelievers have been named in the Qur'aan?

The following disbelievers have been mentioned by name in the Qur'aan,

1. Qarun
2. Jalut
3. Haamaan
4. Bushra
5. Aazar
6. An Nasi'u [72]

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70 *[Ibid]*

71 *[Ibid vol.2 p.432]*

72 *[Itqaan vol.2 p.432]*

How many Jinnaat are named in the Qur'aan?

The forefather of the Jinnaat, Iblees, is named in the Qur'aan. His name was first 'Azaazeel. According to some, his name was Haarith. The meaning of Iblees is despair, i.e. Allaah made him despondent of every good. [73]

How many tribes are mentioned in the Qur'aan?

The following tribes have been named in the Qur'aan,

1. Yajuj
2. Majuj
3. Aad
4. Thamud
5. Madyan
6. Quraysh
7. Rum
8. The names of those attributed to other names, (1) the nation of Nuh (2) the nation of Lut (3) the nation of Tubba' (4) the nation of Ibraaheem (5) the people of Ayka.

It is said that the people of Ayka are the people of Madyan and the people of Rass are those left from the nation of Thamud. [74]

How many idols have been mentioned by name in the Qur'aan?

The following idols have been mentioned in the Qur'aan which were the names of people,

1. Wadd
2. Suwaa'
3. Yaghuth
4. Nasr. These were the idols of the nation of Nuh (A.S.).

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73 *[Ibid vol.2 p.433]*

74 *[Ibid vol.2 p.433]*

The idols of the Quraysh were :

1. Laat
2. Uzza
3. Manaat
4. Ar Rajz

Jibt and Taghut are also names of idols.

Ba'l is said to be the idol of the nation of Ilyaas (A.S.). [75]

A brief distribution of the Surahs

There are 7 types of Surahs in the Qur'aan,

1. **Tiwaal.** These are from Surah Baqarah till the Surahs that total about 100 verses.
2. **Ma'een.** Those Surahs whose verses number about 100.
3. **Mathaani.** Those that are less than 100 verses.
4. **Mufassal.** Those Surahs in between them Tasmiyyah appears in abundance.
5. **Tiwaal e Mufassal**. From Surah Hujuraat to Surah Burooj.
6. **Awsaat e Mufassal.** From Surah Burooj to Surah Bayyinah.
7. **Qisaar e Mufassal.** From Surah Bayyinah to Surah Naas. [76]

The Rukus in the Qur'aan

One major distribution of verses in the Surahs is that of Rukus. Mostly, in the large Surahs, the Rukus comprise of 10 verses. This is an amount that can easily be recited in a rak'at. Besides Surah Faatiha, every Surah in the 30th juz is a Ruku on its own. The total number of Rukus is 558. [77]

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75 *[Ibid vol.2 p.434]*

76 *[Maraaqi al Falaah p.144]*

77 *[Fadhaa'il Hifz e Qur'aan p.540]*

Which was the last verse and Surah to be revealed in the Qur'aan?

There is difference of opinion as to which was the last portion of the Qur'aan that was revealed. Bukhari and Muslim narrate from Hadhrat Baraa' bin Aazib (R.A.) that the last verse to be revealed was :

(يستفتونك ، قل الله يفتيكم فى الكلالة)

and the last Surah to be revealed was Surah Bara'ah.

In Bukhari it is narrated from Ibn Abbaas (R.A.) that the last verse to be revealed was the verse pertaining to interest.

In Nasa'i, Hadhrat Ikramah (R.A.) narrates from Hadhrat Ibn Abbaas (R.A.) that the last verse to be revealed was (واتقوا يوما ترجعون فيه) because after the revelation of this verse, only 81 or 82 days passed and then Nabi (S.A.W.) passed away. [78]

Note: apparently, there is difference of opinion as to which was the last verse to be revealed, but in reality there is no difference because when studying these verses, all three were revealed regarding the same incident. Therefore, every narrator said that one of them was the last to be revealed. There is no problem in stating this.

According to one report, the last verse to be revealed was

(لقد جائكم رسول من انفسكم......وهو رب العرش العظيم).

Another narration states that it was

(وما ارسلنا من قبلك من رسول إلا نوحى اليه). [79]

Learn the Qur'aan from four people

It is narrated from Hadhrat Abdullaah bin Amr (R.A.) in Bukhari that he heard Rasulullaah (S.A.W.) saying, "Learn the Qur'aan from four people. Abdullaah bin Mas'ud, Saalim bin Ma'qil, Mu'aadh bin Jabal and Ubayy bin Ka'b." Two of these four (Abdullaah bin Mas'ud (R.A.) and Saalim (R.A.)) were emigrants and the other two (Mu'aadh (R.A.) and Ubayy (R.A.)) were from the Ansaar. Saalim bin Ma'qil (R.A.) was the freed slave of Abu Hudhayfah (R.A.). [80]

78*[Itqaan vol.1 p.64]*

79*[Itqaan vol.1 p.65, 66]*

There were seven famous teachers of the Qur'aan amongst the Sahabah (R.A.)

There were seven Sahabah who were famous for teaching the Qur'aan,

1. Hadhrat Uthmaan (R.A.)
2. Hadhrat Ali (R.A.)
3. Hadhrat Ubayy bin Ka'b (R.A.)
4. Hadhrat Zayd bin Thaabit (R.A.)
5. Hadhrat Abdullaah bin Mas'ud (R.A.)
6. Hadhrat Abu Dardaa' (R.A.)
7. Hadhrat Abu Musa Ash'ari (R.A.) [81]

All the Ambiyaa' got revelation in Arabic

Sufyaan Thauri (R.A.) says that there was no revelation that descended in another language besides Arabic. Every Nabi then translated the revelation into the language of their nation. [82]

There were always four protecting angels that brought the revelation with Hadhrat Jibreel (A.S.)

Hadhrat Sa'eed bin Jubayr (R.A.) narrates that Jibreel (A.S.) did not descend with the Qur'aan to Rasulullaah (S.A.W.) except that four protecting angels came with him. It is narrated from Ibn Jareer and Dahhaak that whenever the angel carrying revelation was sent to Rasulullaah (S.A.W.), then a number of other angels were sent with him in order to protect the carrier of revelation from the right and left, from on top and from below so that Shaytaan does not adopt the form of an angel and come to Rasulullaah (S.A.W.). It is proven from these

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80*[Ibid]*

81*[Ibid vol.1 p.184]*

82*[Itqaan vol.1 p.113]*

narrations that no verse of the Qur'aan came down except that it was protected. [83]

The number of copies of the Qur'aan prepared by Hadhrat Uthmaan (R.A.)

There is difference of opinion regarding the number of copies that Hadhrat Uthmaan (R.A.) prepared and sent to every part of the Islaamic world. The famous view is that they totalled 5.

Ibn Abi Dawud narrates that Hadhrat Uthmaan (R.A.) sent 4 copies to the Islaamic countries. Ibn Abi Dawud explains that he heard from Abu Haatim Sijistaani that 7 copies of the Qur'aan were prepared. One was sent to Makkah, one to Shaam, one to Yemen, one to Bahrain, one to Basrah, one to Kufah and he kept one copy protected in Madinah. [84]

A verse that has the letter Meem 33 times in it

There is a verse that has the letter Meem 33 times in it. It is verse 282 of Surah Baqarah.

A Surah that has the word Allaah in every verse

There is a Surah of 22 verses. And every verse has the word Allaah in it, totalling 40 times. It is Surah Mujaadalah. [85]

40 Unique aspects of the Qur'aan

1. The leader of all the verses of the Qur'aan is Aayatul Kursi.
2. The verse that appears the most in the Qur'aan is Tasmiyyah.
3. The shortest word in the Qur'aan is the Baa of Jaarra.
4. Verse 282 has the kaaf in it 23 times.
5. One verse in Surah Saba' has 8 words in a row that all have tanween of kasrah.

83*[Itqaan vol.1 p.94]*

84*[Itqaan vol.1 p.151]*

85*[Fadhaa'il e Qur'aan]*

6. There is a Surah of more than 100 verses, precisely 111. In not one of them is there mention of Jannah and Jahannam. It is Surah Yusuf.

7. Verse 48 of Surah Hud has the letter meem 16 times in it.

8. The longest Surah in the Qur'aan is Surah Baqarah and the shortest is Surah Kauthar.

9. The commentator of the Qur'aan, Mujaahid (R.A.) was asked as to how many times does the words (الاغرورا) come in the Qur'aan. He said four times, in Surah Nisaa', in Surah Israa', in Surah Ahzaab, in Surah Faatir.

10. Imam Kisa'i (R.A.) was asked as to how many times does the sentence (حكيم عليم) come in the Qur'aan. He said five times, three times in Surah An'aam, once in Surah Hijr and once in Surah Nahl.

11. Imam Kisa'i (R.A.) was asked as to how many verses in the Qur'aan begin with the letter sheen. He said four : شهر رمضان الذى... , شهد الله أنه لا إله... , شاكرا لأنعمه...,شرع لكم من الدين

12. Imam Kisa'i (R.A.) was asked as to how many verses in the Qur'aan end with the letter sheen. He said two. (كالعهن المنفوش , لايلاف قريش).

13. From verse 58 to verse 65 of Surah Hajj 2 qualities of Allaah are mentioned with the name of Allaah.

14. The shortest verse in the Qur'aan is verse 1 of Surah Duhaa' and then the first verse of Surah Fajr.

15. There are two verses in the Qur'aan that have 8 letters in a row that have a harkat on it. Both are in Surah Yusuf. (انى رأيت احد عشر كوكبا)- except the yaa and waaw, (يأذن لى ابى أو يحكم الله لى)- with the qira'ah of fatha on yaa of (لى).

16. Verse 35 of Surah Qasas has 11 letters in a row that have a harkat (سنشد عضدك باخيك).

17. The shortest Surah in the Qur'aan (Surah Kauthar) has no meem, and Surah Feel has nine meems.

18. The word Qul comes 332 times in the Qur'aan.

19. The word Raheem comes 114 times in the Qur'aan and the word Rahmaan comes 57 times. However, Allamah Sayyed Sulayman Nadwi (R.A.) writes that from the usage of the word 'Qur'aan' we learn that the word

Rahmaan is not used as a quality, it is used as a proper noun. In this case, this name is used 53 times for Allaah. [86]

20. In the Qur'aan there are 36 Surahs that are a Ruku' on its own. Surah Faatiha and from Surah Abasa to Surah Naas.

21. Surah Baqarah has 40 Rukus. There is no Surah that has more Rukus. [87]

22. There is one Surah in the Qur'aan whose every verse ends with a noon, it is Surah Munafiqoon.

23. There is a Surah whose every verse ends with an alif, it is Surah Shams.

24. There is a Surah whose every verse ends with a yaa, it is Surah Layl.

25. There is a Surah whose every verse ends with a daal, it is Surah Ikhlaas.

26. There is a Surah whose every verse ends with a seen, it is Surah Naas.

27. There is a Surah whose last letter of every verse ends with a kasrah, it is Surah Naas.

28. There is a Surah whose every verse has the word Allaah in it, it is Surah Mujaadalah.

29. Only one verse in the Qur'aan begins with a thaa (ظ), verse 41 of Surah Room.

30. There is only one Surah that finishes with a du'aa, it is Surah Baqarah. [88]

31. Ten Surahs begin with (يا ايها الذين), Nisaa', Maa'idah, Hajj, Ahzaab, Hujuraat, Mumtahinah, Talaaq, Tahreem, Muzammil, Muddathir.

32. Seven Surahs begin with 'Haa Meem' : Mu'min, Haa Meem Sajdah, Shura, Zukhruf, Dukhaan, Jaathiyah, Ahqaaf.

33. Six Surahs begin with 'Alif Laam Meem' : Baqarah, Ankaboot, Room, Luqmaan, Alif Laam Meem Sajdah.

34. Five Surahs begin with 'Alhamdilillaah': Faatiha, An'aam, Kahf, Saba', Faatir.

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86 *[Taarikh ard ul Qur'aan vol.2 p.422]*

87 *[Adapted from Kanz ul Qur'aan and monthly Haq Nawae Ihtishaam, Muharram 1426]*

88 *[Monthly Haq Nawae Ihtishaam 23 December 2004]*

35. Five Surahs begin with 'Alif Laam Raa' : Yunus, Hud, Yusuf, Ibraaheem, Hijr.

36. Five Surahs begin with the word ‘Qul’, Jinn, Kaafiroon, Ikhlaas, Falaq, Naas. [89]

37. The largest Tafseer is ‘Hadaa’iq Dhaat a Bahja’. It is five hundred volumes. The Tafseer of Surah Faatiha alone is twenty five volumes. It is present in a library of Makkah.

38. The first Urdu translation of the Qur’aan was done by Shah Abdul Qaadir Dehlawi (R.A.) (1230 A.H, corresponding to 1817 C.E.)

39. The first Persian translation of the Qur’aan was done by Hadhrat Salmaan Faarsi (R.A.). He translated Surah Faatiha for the Iranians.

40. The words Harut and Marut only appear in one verse of the Qur’aan. [Surah Baqarah, verse 102]

The words (قل يا ايها)

The words (قل يا ايها) only appear thrice in the Qur’aan :

(قل يا ايها الناس إن كنتم فى شك من دينى)

Surah Yunus, verse 104,

(قل يا ايها الذين هادوا إن زعمتم)

Surah Jumu’ah, verse 6,

(قل يا ايها الكفرون)

Surah Kaaforoon, verse 1. [90]

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89 *[Adapted from Kanz ul Qur’aan bu Qaari Mushtaaq Balakoti and Monthly Haq Nawa e Ihtishaam, Safar 1426]*

90 *[Fadhaa’il Hifz e Qur’aan]*

A verse that encompasses all the laws of Shari'ah

Some scholars have stated that the most comprehensive verse is verse 31 of Surah A'raaf because it has a command, a prohibition, permissibility and information. [91]

The laws of the Qur'aan according to those who pass Fatwa

- It is Makruh for a Haafiz to complete the Qur'aan in three or four places simultaneously during Ramadhaan because once this person has performed Taraweeh, then the second time will be nafl and the followers behind him will be performing Sunnah making the status of his Salaah weaker. Due to this it is Makruh. [92]

- It is more virtuous for the person reciting the Qur'aan in the Masjid to reply to the Azaan when the Azaan is called out. [93]

- It is permissible to kiss the Qur'aan before and after Tilaawah. [94]

- There is no permission to rely upon the knowledge of numbers regarding the Qur'aan and Hadith. [95]

- It is Makruh to write a verse of the Qur'aan on a monogram. [96]

- The ruling regarding taking an omen from the Qur'aan according to the research scholars is that it is not permissible. If a person has conviction in it, then according to all the scholars it is not permissible. [97]

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91 *[Ibid from Mutarik al Aqraan]*

92 *[Imdaad ul Ahkaam vol.1 p.621]*

93 *[Ibid]*

94 *[Fataawa Habibiyyah vol.2 p.182]*

95 *[Aap ke Masa'il aur un ka Hal vol.7 p.25]*

96 *[Imdaad ul Fataawa vol.4 p.63]*

97 *[Ibid vol.4 p.59]*

- It is compulsory to listen to the Qur'aan while in Salaah and Mustahab out of Salaah. [98]

- If the Qur'aan falls from a high place for some reason, then it is not necessary to give anything. [99]

- There is difference of opinion regarding burning the newspapers in which verses of the Qur'aan were printed. There is scope to do it, but there is more caution in not doing it. If a person is not going to do it, then he should collect the unused papers and bury it. If it is burned, then due to the reality of it changing into ash, it will not be necessary to honour it, but it should be burned in a separate container and the ashes should be placed in a river or stream for it will be closest to respect. [100]

- If a covering of pure silk is made for the Qur'aan, then it will be permissible for men and women to recite from this Qur'aan. [101]

- The person who does not believe in the Qur'aan or swears it, is a disbeliever and renegade. [102]

- Muhammad Baksh says that the Qur'aan and Masjid does not know anything. This statement will make him a renegade. [103]

- If someone says "I do not believe in the Qur'aan and Hadith," he becomes a disbeliever. [104]

98*[Ibid]*

99*[Ibid vol.4 p.60]*

100*[Ibid vol.4 p.56]*

101*[Ibid]*

102*[Fataawa Dar ul Ulum Deoband vol.8 p.398]*

103*[Ibid vol.8 p.377]*

104*[Ibid vol.8 p.374]*

- It is Makruh to lengthen the Qira'ah and Ruku in Salaah for someone that is coming. [105]

- It is Makruh to recite a Surah from the Qisaar e Mufassal, leave one and recite the one immediately after that. Similarly, it is Makruh to recite Surah Quraysh and then Surah Feel. This ruling applies to the obligatory Salaah. In Nawaafil a person can read in any order. [106]

- It is Mustahab for the person reciting Qur'aan and hears the Azaan to reply to the Azaan. If he stops his recitation, closes the Qur'aan and answers the Azaan it is better. There is no sin if he carries on reciting the Qur'aan and does not reply. [107]

- If a person is reciting Qur'aan or Durood Sharif, then it is better to stop the recitation or Durood and reply to the Azaan. [108]

- It is Mustahab to leave recitation of the Qur'aan at the time of Azaan. [109]

- The warning regarding forgetting the Qur'aan applies to when a person is not even able to look inside and recite the Qur'aan. [110]

- To write the Urdu or any other translation of the Qur'aan without the Arabic or to print it is prohibited. In Al Itqaan, the consensus of the four Imams in this regard is mentioned. We also learn that it is not permissible to buy or sell such a translation. [111]

105*[Ibid vol.4 p.115]*

106*[Ibid vol.2 p.218]*

107*[Ibid vol.2 p.93]*

108*[Ibid vol.2 p.95]*

109*[Ahsan ul Fataawa vol.2 p.288]*

110*[Fataawa Mahmudiyyah vol.1 p.31]*

111*[Fataawa Mahmudiyya vol.1 p.20]*

- It is disbelief to reject the apparent meaning of the Qur'aan. However, to accept the apparent meaning and delve into the hidden meanings is the work of the great scholars. [112]

- The letters upon which the purport of the Qur'aan is written should be buried or put into flowing water or (it could be) burned. If a Qur'aan has become old and illegible, then it should be placed in a clean cloth and buried. This is best. [113]

- To recite Qur'aan at video centres is a mockery of Deen. [114]

- According to some scholars, it is permissible to write Tasmiyyah on the forehead of the deceased and the Kalimah on the chest. [115]

- If a Qur'aan is handwritten, then it is best that it should be soaked in water and then the pages be buried. The water in which it was washed should be drunk because it is a cure for all illnesses and a cure for sicknesses of the heart. [116]

- Whoever is reading Qur'aan on his own, it is not compulsory to listen and it is better for the house folk that they recite softly. [117]

- If a person goes into Sajdah saying Takbeer and recites Tasbeeh thrice therein and then says Takbeer and rises, this will be counted as Sajdah Tilaawah. If a person goes into Sajdah from the standing position, it is more virtuous. It is also permissible if he does it from the sitting position. There is no need for Takbeer Tahreema or Salaam. [118]

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112 *[Ta'leem ud Deen p.140]*

113 *[Fataawa Mahmudiyya vol.1 p.17]*

114 *[Aap ke Masa'il aur un ka Hal vol.8 p.273]*

115 *[Fataawa Habibiyyah vol.1 p.129]*

116 *[Fataawa Rahimiyya vol.1 p.84]*

117 *[Aap ke Masa'il aur un ka Hal vol.3 p.172]*

118 *[Ibid vol.3 p.83]*

- If a person read a verse of Sajdah in Salaah, then the Sajdah Tilaawah will be done by making Ruku' or Sajdah. However, if he recites after the verse of Sajdah, then he should first make the Sajdah of Tilaawah, then stand and recite further. [119]

- According to Hanafi fiqh, Sajdah of Tilaawah is permissible after Fajr and Asr. However, it is not permissible and forbidden to perform it exactly at the time of sunrise or sunset. [120]

- If people out of Salaah heard a Sajdah verse being recited by someone in Salaah, then Sajdah becomes compulsory upon them. If they heard from a loudspeaker and they come to know that this was a verse of Sajdah, then also Sajdah Tilaawah will be compulsory upon them. [121]

- It is Haraam and sinful to take an omen from the Qur'aan. It is incorrect to take that omen as the command of Allaah. [122]

- Sajdah does not become compulsory if a person writes a verse of Sajdah. [123]

- Sajdah does not become compulsory by hearing it from a tape recorder, if a person hears it from a loudspeaker directly from the reciter, then only will it become compulsory. [124]

- If a child is of understanding age and he recites a verse of Sajdah, then Sajdah becomes compulsory upon the listener. It will not become compulsory if the reciter is a small child. [125]

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119 *[Ibid vol.3 p.84, 85]*

120 *[Ibid vol.3 p.85]*

121 *[Ibid vol.3 p.87]*

122 *[Ibid vol.1 p.363]*

123 *[Ahsan ul Fataawa vol.4 p.64]*

124 *[Ibid vol.4 p.65]*

125 *[Ibid vol.4 p.62]*

- If a person repeats Surah Faatiha in Salaah, then Sajdah Sahwa becomes compulsory and if a person leaves out a single letter of Surah Faatiha, then also Sajdah Sahwa becomes compulsory. [126]

- It is most virtuous to stop on every verse of Surah Faatiha. [127]

- According to the latter day scholars, a mistake in the diacritical mark of the Qur'aan will not render the Salaah null and void, but it is a great sin to recite the Qur'aan incorrectly without taking care of reciting properly. The person who does not strive to correct his recitation, his Salaah will not be done. [128]

- A menstruating woman can recite a small verse, one that comprises of less than 6 letters. It will not be permissible if there are more letters. [129]

- If a disbeliever recites the Qur'aan or he teaches it to another person, then this disbeliever does not become a Muslim by this (when he does not testify to the Kalima). [130]

- It is forbidden and disliked to take an omen from the Qur'aan. [131]

- It is Makruh to recite the Qur'aan while performing Tawaaf. At that time, it is Masnoon to recite the Masnoon Du'aas. [132]

- It is Mustahab to recite upon the completion of the Qur'aan (after Mu'awwadhatayn) Surah Baqarah until the word 'Muflihoon'. [133]

126*[Ibid vol.4 p.32]*

127*[Ibid vol.3 p.82]*

128*[Ibid vol.3 p.69]*

129*[Ibid vol.2 p.67]*

130*[Naf' ul Mufti was Saa'il p.347]*

131*[Ibid p.347]*

132*[Ibid p.354]*

133*[Ibid p.355]*

- If a person hears a verse of Sajdah from a disbeliever, then it becomes compulsory upon the listener to make Sajdah. [134]

- According to some scholars, the words : (سبحان ربنا ان كان وعد ربنا لمفعولا) should be recited in the Sajdah Tilaawah. However, the most authentic view is that the Tasbeeh that is recited in the Sajdah of Salaah is the one that should be recited. [135]

- It is necessary to recite Takbeer at the beginning and the end of Sajdah Tilaawah. [136]

- If a person recited the verse of Sajdah, but he did not recite the specific word of Sajdah, then Sajdah does not become compulsory upon him. [137]

- After the Imam begins reciting the Qira'ah, the Muqtadi should not recite Thanaa'. [138]

- If a person recited a verse of Sajdah in Salaah and he did not immediately remember, but he recited 3 verses and then remembered and made Sajdah of Tilaawah then Sajdah Sahwa is not compulsory on him. If he recited more than 3 verses, then Sajdah Sahwa will become compulsory. [139]

- It is also permissible to bury the pages of the Qur'aan in a protected place. However, it is better to burn it nowadays because it is not easy to find such a protected place. [140]

- Aayatul Kursi begins from (الله لا اله) to (وهو العلى العظيم). [141]

134*[Ibid p.356]*

135*[Ibid p.358]*

136*[Ibid p.359]*

137*[Ibid p.360]*

138*[Fataawa Mahmudiyya vol.2 p.162]*

139*[Ibid vol.19 p.6]*

140*[Kifaayatul Mufti vol.1 p.119]*

- Harut and Marut in the Qur'aan are not angels. However, Mufti Shafi (R.A.) in volume one of Ma'arif ul Qur'aan and Allamah Jalal ud Deen Suyuti (R.A.) in Al Itqaan volume two have written that they are angels. [142]

- 'You alone do we seek help from' means that the real support is You and real help is only sought from You. For this reason it is incorrect without doubt to seek help from those besides Allaah. [143]

- It is prohibited to touch only that place where upon the verse is written if it appears in a newspaper. It is permissible to touch the other places. In fact, if it is less than 6 letters, then according to one view, there is scope to touch it if it is a verse of the Qur'aan. [144]

- If a person writes 786 or other words in a newspaper or letter instead of the entire Tasmiyyah, then he will not get the reward of reciting Tasmiyyah. [145]

- It is permissible to kiss a plaque that has inscriptions of Qur'aanic verses as well as plaques that have the name of Rasulullaah (S.A.W.) inscribed. However, a person should not make it necessary and he should not exaggerate in it. [146]

- It is kufr to write verses of the Qur'aan using blood or any other filth. However, if a person has faith that there is no cure besides writing this way and there is fear for life, then there will be scope to do it. [147]

- It becomes compulsory to make Sajdah Tilaawah if a person hears the recitation on radio. [148]

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141 *[Ibid vol.2 p.105]*

142 *[Ibid vol.2 p.106]*

143 *[Ibid vol.9 p.25, 26]*

144 *[Ahsan ul Fataawa vol.8 p.21]*

145 *[Ibid vol.8 p.24]*

146 *[Ibid vol.8 p.19]*

147 *[Ibid vol.8 p.18]*

- It is not permissible to use Zakaat and the skins of Qurbaani animals in buildings or salaries or in purchasing Qur'aans and books that will be made Waqf. However, it can be used for the allowance of deserving students. [149]

- In a lecture or discourse, in consideration of the listeners, a person should face them when reciting or lecturing. [150]

- Besides the first rak'at, a person should recite Tasmiyyah in all the other rak'ats because all scholars agree that it is Masnoon. Some narrations state that it is compulsory to recite Tasmiyyah at the beginning of every rak'at. [151]

- In Salaah, after Surah Faatiha, before beginning the Surah, a person should not recite Tasmiyyah, whether in loud Salaah or soft Salaah because it is not proven from Rasulullaah (S.A.W.) and the Khulafaa' e Raashideen. [152]

- To tear the pages of the Qur'aan and disrespect it leads to kufr (takes one out of the fold of Islaam) even though the person who does it believes in the oneness of Allaah and Rasulullaah (S.A.W.) as the Rasul-Messenger. [153]

- Allamah Qaadhi Khan (R.A.) says that taking something in exchange for Dhikr (recitation of Qur'aan etc.) removes the deserving of reward. Allamah Ibn Humaam (R.A.) says that if those who want someone to read know that he will not get reward, then he should not be given a cent. [154]

- Today the Qur'aan has become a means of income and a profession. No Qaari recites for the pleasure of Allaah. Whoever recites, recites for the money. This is clear show because show is to do something for someone other than

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148*[Fataawa Uthmaani vol.1 p.119]*

149*[Fataawa Mahmudiyya vol.7 p.261, 262]*

150*[Aadaab ul Qur'aan p.68]*

151*[Sharh Munyatul Musalli, Aadaab ul Qur'aan]*

152*[Ma'arif ul Qur'aan, Munyatul Musalli, Aadaab ul Qur'aan]*

153*[Fataawa Haqqaaniyyah vol.1 p.193]*

154*[Aap fatwa kese de? P.27]*

Allaah. Where will he get reward? What reward will he pass on to the deceased? [155]

- Those people who make others recite Qur'aan for money for Isaal uth Thawaab are collecting fuel for Jahannam. People think it to be a means of reward but it is a great wrong. There are many other wrongs attached to holding recitals for Isaal uth Thawaab, e.g. usurping the wealth of orphans, using their belongings, depriving people of sleep by screaming, intermingling of the sexes, etc. [156]

- If the Imam recites the Qur'aan so incorrectly to the degree that the meaning of the Qur'aan changes, then if there are such people behind him who cannot recite at all or they do not even know 3 verses properly, then their Salaah will be correct. If the people behind this Imam can recite 3 verses properly, then their Salaah will not be correct. They should appoint such an Imam who can recite properly. [157]

- Rasulullaah (S.A.W.) said that honour those who bear the Qur'aan (Huffaaz, Qurraa' and scholars), indeed whoever has honoured them has honoured me. [158]

- It is permissible to stop and carry on at the signs of stopping. No difference will come about in the Salaah. A person should stop at the places of stopping. [159]

- There are certain places in the Qur'aan in which a Seen is written on top of the letter Saad. The objective of this is that this word could be read with Seen and Saad, i.e. the Salaah will be correct if it is read with a Seen or a Saad. It does not mean that the word must be read twice. [160]

155*[Ibid p.27]*

156*[Aap Fatwa kese de? P.27]*

157*[Masa'il e Imamat p.105]*

158*[Ibid p.46]*

159*[Ibid]*

- Reciting 'wa lad dhaalleen' – Surah Faatiha with a daal: the place of origin of the letter daal, thaa, and dhaad are different. There is no doubt that it is great disrespect to pronounce a letter from a place other than its proper place of its origin. Sometimes it could lead to the Salaah becoming null and void. However, there are some people who are excused and they cannot pronounce the letter correctly, they should try to the best of their ability and their Salaah will be correct. [161]

- Allaah willing, a person will be rewarded for the letter that is dropped off during recital. [162]

History of the revelation of the four famous divine books

There are four famous books from all the books revealed to the Ambiyaa', Firstly, the Noble Qur'aan. It was revealed in Arabic during Ramadhaan on the night of taqdeer all at once from the Protected Tablet to the Bayt ul M'mur of the skies of the world. From there, the revelation began on 9 Rabi ul Awaal 610 C.E on Monday as and when needed over a period of 22 years 2 months and 22 days. The word (فعم) simplifies this. The meaning of (ف) is Furqaan, (ع) means Arabic and (م) means Muhammad (S.A.W.).

Secondly, the Tauraat. Revealed to Hadhrat Moosa (A.S.) in Hebrew on the 6th of Ramadhaan. The word (تعم) simplifies this. The meaning of (ت) is Tauraat, (ع) means Hebrew and (م) means Musa (A.S.). The Tauraat was revealed to Hadhrat Musa (A.S.) in Hebrew.

Thirdly, the Zaboor was revealed to Hadhrat Dawood (A.S.) on the 12th or 18th of Ramadhaan. The word (زيد) simplifies this. The meaning of (ز) is Zaboor, (ي) means Greek and (د) means Dawood (A.S.).

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160 *[Ibid p.188, from Fataawa Dar ul Ulum Deoband vol.2 p.234 and footnotes of Jalaalayn – Surah Ghaashiyah]*

161 *[Ibid p.191]*

162 *[Malfoozaat Faqeeh ul Umat vol.7 p.38]*

The fourth book is the Injeel revealed to Hadhrat 'Isa (A.S.) in Syriac on the 12th or 13th of Ramadhaan. The word (اسعى) simplifies this. The meaning of (ا) is Injeel, (س) means Syriac and (ع) means 'Isa (A.S.). [163]

Note: according to the famous view, there were 124000 or 224000 Ambiyaa' and throughout the period of Nubuwwah of these Ambiyaa', Hadhrat Jibreel (A.S.) came down with revelation 24118 times, and he came only to Nabi (S.A.W.) 24000 times. [164]

The difference in the gathering of the Qur'aan of Hadhrat Abu Bakr (R.A.) and Hadhrat Uthmaan (R.A.)

> The difference between the collection of the Qur'aan of Hadhrat Abu Bakr (R.A.) and Hadhrat Uthmaan (R.A.) is that Hadhrat Abu Bakr (R.A.) collected all the parts of the Qur'aan that Rasulullaah (S.A.W.) showed. Hadhrat Uthmaan (R.A.) put the Surahs in order and left all the variations in recital and collected the Qur'aan in the dialect of the Quraysh because the Qur'aan was revealed in the Quraysh dialect. [165]

Qur'aan, Mu'jizaat and the Ambiyaa'

The scholars know that the greatest of the approximately 300 miracles of Rasulullaah (S.A.W.) is the Qur'aan. It is also stated regarding the Qur'aan that the treasure of its words and ways will never end. This is the miraculous nature of the Qur'aan. When a simpleton plainly reads it, then he does not have any difficulty in understanding its meaning which is sufficient for general guidance. However, when a scholar wants to draw rulings and wisdom that that very speech takes him towards deep difficult points. It is for this reason that the Qur'aan has time and again requested that it be pondered about. The result of this is that it will take the mind of a scholar to places where no one has gone before.

It is mentioned in a Hadith that Rasulullaah (S.A.W.) said, "Allaah gave the previous Ambiyaa' miracles only to the extent that will allow a person to bring

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163 *[Ma'aarib ut Talaba p.30]*

164 *[Ibid p.30, 31]*

165 *[Taarikh Qur'aan of Maulana Abdul Qayyum Nadwi, Karachi]*

Imaan and the miracles given to me are all revelation from Allaah and it will remain forever. Based on this, I have conviction that on the Day of Qiyaamah, my followers will be much more than the followers of the other Ambiyaa". [Bukhari, Mishkaat]

Whichever Nabi was given a miracle, it was confined to his lifetime. After he left this world, the miracle also came to an end. However, all the miracles of Rasulullaah (S.A.W.) and the greatest miracle, the Qur'aan, which was revealed to Rasulullaah (S.A.W.), whose eloquence and clarity pushed the eloquence and clarity of the great Arabs aside. The high level of its explanation and language destroyed their claims. Consequently, even the greatest Arab linguists could not present a small verse like that of the Qur'aan. Allaah took the responsibility of protecting the Qur'aan himself : "Indeed We have revealed the Qur'aan and indeed We are its protectors." [166]

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166 *[Ma'arib al Musliheen fi Tadhkirah al Muballigheen p.119, Ashraf ut Tafaseer vol.1 p.7]*